

The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

J. A. HACKETT, R. A. VENABLE, L. S. FOSTER, L. A. DUNCAN, A. V. ROWE, H. M. LONG, EDITORS ASSOCIATE, MISSIONARY EDITOR, FIELD REPRESENTATIVE.

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Obituaries containing (too) words inserted free; all over that number to be charged for at the rate of one cent per word.

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proprietors and other complications. Friends in Meridian came to the rescue, and by financial sacrifices and personal labors overcame the difficulties. Meanwhile, the editor being called upon to supervise another important work, the endowment of Mississippi College, Dr. Hackett was placed in charge, and under his management the debts were adjusted, and the paper shows its present prosperity.

Now, it remains for the Convention to consider

upon the same basis, and increase its support, that the original idea may be carried out, or devise some better plan. The motto has been true to the purposes of its establishment, and has been faithful to its contract. In so doing it has suffered loss in some quarters, but this has not reflected it from its course of duty. Its host of friends have been numerous, and words of sympathy and encouragement have been abundant. Hence, it proposes to hold its position and keep fraternal relation with all the brethren.

We regret to learn from our Bro. W. R. Hardy, of Hosey, that he will not be able to represent the General Association of Mississippi, at our Convention, as he was appointed by that body to do. He has been suffering from an acute eye trouble for nearly eighteen months, and is not able to go out much into the light. Bro. Hardy is a worthy and promising young preacher, and we trust God's people will join with us in earnest prayer for his relief, and full restoration to health.

BELOVED, THE BAPTIST RECORD is emphatically a Christian, even a Baptist newspaper. It does not say so in every line, nor even every column, but all that it does say is from a Baptist Christian standpoint, and with a

like aim and end. It stands for the service and glory of God, in dealing in correct doctrinal persuasion, considerate discussion, and charitable and honorable contention. If that is the kind of a newspaper you want, then THE RECORD is at your service, and as we see it, you cannot do very well without it. Send us \$2.80, and you shall have the paper for one year, and one of our excellent International Self-Pronouncing Sunday School Teachers' Bibles, and you will never regret it.

IT is with profound sadness that we note and record the death of Rev. Dr. F. M. Ellis, of New York, so well known by our Southern Baptists. He was pastor of the Washington Avenue Baptist church, Brooklyn, N. Y. He was attending an ordination service last Monday evening at the Tabernacle Church, Brooklyn, and died from apoplexy. Dr. Ellis was about fifty-nine years of age. He was a graduate of Shurtleff College, and had been pastor in Chicago, Cincinnati, Minneapolis, Denver, Boston, Baltimore and Brooklyn. Such men as Dr. Ellis are not numerous, and our entire Baptist Zion mourns that a prince in Israel has fallen. May abundant grace be given to the stricken family and church.

A meeting of the Convention held in Jackson, 1876, it was determined to secure the publication of a weekly periodical devoted especially to the interests of the body. A committee was appointed to carry out that object; which resulted in the establishment of THE BAPTIST RECORD. Though a personal venture, the paper was adopted by the Convention as its organ, and has continued to be so recognized and commended ever since.

Before starting an independent paper, the committee entered into negotiations with Eld. A. Gressett, the proprietor of the *Southern Baptist*, published at Meridian, then recognized as the organ of the General Association. This periodical had been in existence two years, and enjoyed a large circulation in East Mississippi. It declined to remove, which seemed to be the purpose of the committee, so negotiations failed.

THE RECORD made its appearance in March, 1877, under the proprietorship of Rev. M. T. Martin, with Rev. J. B. Gambrill as editor; being issued first from Clinton and later from Jackson. In the latter city it lost its office by fire, and suffered otherwise. Meanwhile two Baptist papers were dividing the patronage of the State. A conference on consolidation resulted in an agreement, March 11, 1887, to unite under the name of the SOUTHERN BAPTIST RECORD, and the publishing office to be Meridian. It was believed that the arrangement would unify the State.

But for this movement, THE RECORD would most likely have been compelled to suspend on account of serious family afflictions of the

DENOMINATIONAL AND STATE COLLEGES.

This is an age of adjustments to new and growing conditions; also an age of struggle for existence. The law of survival of the fittest is assertive, claimants for recognition, and will have it. This is nowhere more manifest than in our denominational colleges. The public school systems, the State universities, with their large endowments and splendid facilities

nominational representatives can be found in the faculty; that in these colleges his soul will receive a denominational and Christian impress which he can never get in a State institution; that in the college is a denominational leadership, Christian manhood and intelligence equal to the importance and sanctity of his religious convictions, and hope.

3. A denominational college must give a training for denominational and Christian usefulness which the State schools cannot give. The State can never introduce the study of the scriptures into the course of study. The Bible must stay out of State schools. Christian doings, with a view to bringing men to Christ, cannot be taught in the schools. The State can go no further in her instruction than to train her students for honest, upright citizenship.

4. But our denominational colleges must be endowed. State schools are heavily endowed, and therefore are independent of those contingencies which often embarrass and sometimes close out the denominational college. Mississippi College needs an endowment. She is losing patronage to-day because she is compelled to charge an admission fee over twice as large as is required at Oxford. A young man enters at Oxford for \$14; at Mississippi College for \$35. There is no remedy for this except either an endowment or an endowed faculty. But you cannot command a faculty long at a time without pay. But an endowment is needed especially

of the State school. Such a school will be a pauper, and ought to be so long as she does not offer more to her patrons than they can get anywhere else within a given area.

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of the work of denominational college work. These colleges must have a Law Department, a Medical Department, and a Bible Study Department before they reach the requirements which the times are beginning to demand. The demand is going to grow, and it will be inexorable.

AT THE CONVENTION.

We humbly trust that we are all here "with one accord in one place," and with one purpose, and that that purpose is to glorify God by doing the work, whereunto He has called us. Why shall it not be so? No one among us is master, but we are all brethren. One only is our Master, even Christ, who has bought us with the price of his own blood. Then let our prayer be, "Thy Kingdom come, Thy will be done, in earth as it is done in heaven," and let us do all we can to bring in the fullness of that Kingdom.

Rev. J. W. Lee, of Grenada, Miss., subscribes \$25.00 to the endowment of Mississippi College.

THE SEVENTH INTERNATIONAL CONVENTION of the Baptist Young People's Union of America, will begin on July 15, 1897, and continue through the 18th. A full program has been prepared, after the usual manner of such meetings. A great company is expected. Dr. J. B. Hawthorne, of Nashville, will preach Convention sermon. A good time is expected.

REMEMBER that our premium offer of a Self-pronouncing Teachers' Bible, with THE RECORD for one year for \$2.80, continues for awhile longer. Now is a good time to get one of the best Teachers' Bible at less than half price.

Our premium offer of a Self-pronouncing Bible, will continue. We are assured that there are many others who will avail themselves of it a little later, and we will let it continue indefinitely. Remember that \$2.80 will get the Bible and BAPTIST RECORD for one year, and \$2 and get THE RECORD and Dr. Venable's "Layman's Hand-Book." Many thanks to the many who have remitted.

The Education of Our Ministry.

BY CHAS. G. ELLIOTT.

More and more our denomination is awaking to the importance of the subject before us. In some parts of our country it is no longer an open question. The benefits derived from thoroughly trained leaders, have done more than all of the arguments produced to convince us that we ought to give the rising generation a ministry that has had as good opportunities as it is possible to obtain. Those of our brethren who have never had the advantages of college and seminary courses, are usually the strongest advocates of ministerial education that we find. They have labored under many disadvantages, and feel keenly their need of better training for the work; and while they have wrought nobly and well, they believe they could have accomplished more if they had passed through the schools that are now open to the younger ministry. It was with this in view that our denominational colleges were established. It was this that prompted godly men and women to give of their means to endow these schools. They thought God's cause would be better advanced, and that the Truth would be more perfectly expounded, if men whose minds had been thoroughly trained, could be placed on our fields and in our pulpits. Besides, the public schools (along with the increased interest in education shown during the last fifteen years) has raised the standard of intelligence in our land, and this calls for leaders of higher advantages. We demand teachers who know more than our children; to take charge of our schools; why should we not have teachers in our pulpits who know more than we do?

There is one objection that is offered by many who are really friends to ministerial education that deserves to be noticed. It is, that too frequently those who are sent to college are really not competent men. This, I believe, is due mainly to two things: 1. Our churches do not always exercise such care as they ought in recommending men to the denomination for help. Frequently only one's piety and "impressions" are considered when his case is up for consideration. His "aptness to teach," which will also include his ability to prepare for teaching, is rarely even thought of. 2. Many are sent to college who ought to go to a high school. I believe it is more often hurtful than helpful to send a man to college before he is prepared to enter. It is very discouraging to be placed where we see so much ahead of us to be accomplished. Many who do little in college, would learn faster and advance more rapidly in a high school. This success would give them a start for the college work, which would enable them to lay hold of it in such a manner as to insure success in it too. Somewhat that the Board of Ministerial Education ought not to permit these men to enter. Perhaps they really feel that way themselves. But what can they do? There is the brother with his church, and frequently the whole Association, behind him. If he is rejected, they take it as a personal affront, and many times it results in their becoming disaffected and withdrawing their sympathy and support from the work entirely.

Brethren, be careful to look

well into the scriptural qualifications of every man for the work of the ministry before you recommend him to our denomination. And while passing upon these, it would not be amiss to consider whether he has determination enough to get an education to last him through a college course.

Another objection deserves to be noticed, viz: "After we have educated them, they go off and preach for somebody else, and we do not get the benefit of it." Let me ask a question: Are we educating them for ourselves or for the Lord? If for our own service, then let us call the man we want; let us enter into a written contract with him for so much work in consideration of so much education, and let us specify where that work is to be done, and under whose supervision. But if we are doing it for

the Lord, then let us leave the Lord to call and direct to the field where he wants him to labor. God knows exactly where he wants a man, and the greatest mistake we can make is to ignore divine guidance. Why should we not derive real pleasure from helping to prepare any brother for any place the Lord wishes him to fill? We are always glad when those in whom we have some interest are called to fill responsible positions and places of highest usefulness. But should we not be equally glad to know that the Lord was using him where he had the most need for him? Really, is not our obligation in this, as in everything else, to the Lord first, to our brethren next? And does not our obligation to them come from, and grow out of, our obligation to God?

If my reasoning is examined by Dunn's Agency, I would find that the Lord has directed us to take charge of our schools; why should we not have teachers in our pulpits who know more than we do?

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That *Lame Back* can be cured with Dr. Miles' NERVE PLASTER. Only 25¢.

STATE OF MISSISSIPPI, May 26, 1857.

By virtue of the authority conferred on me by the State of the Chancery Court made in the year 1857, in the County of Lauderdale, I do hereby certify that L. L. Price is completely healed of his disease, and George Bourdonne, defendant, I do, on MONDAY, July 5, 1857, in front of the entire Court, I do hereby certify that the County and State, between the legal hours of sale, offer for sale to the highest bidder, the following described real estate, situated in the west part of Lauderdale, Section 34, Township Range 1 east, Lauderdale county, Miss. Term cash.

B. V. WILSON,
Special Commissioner.
C. F. Woods, Solicitor.

Dunn's Agency and the Preachers.

I have been credibly informed that a church—Baptist church—has employed Dunn's Agency (commercial) to assist her in the selection of a pastor. The agency is at work now looking out a preacher whose record shows that he has paid his debts, met his obligations, and is therefore financially reliable. Alas, what a sad commentary on the lives of ministers of our Lord Jesus Christ, that any church should regard it necessary to employ a commercial agency to find an honest, reliable preacher for the pastorate. But is there not some good reason for this? I am afraid that the agency would find, upon investigation, that there are preachers who have been careless about paying their debts,

and churches to be honest and honorable, and may they all pay their debts. O. D. Bowles.
Ellisville, Miss., June 12, 1857.

Common-Sense Religion.

1. Faith in the Holy Bible as the Word of God.

(a) The revealed will of God for the success he has given us; a pithy and forcible sermon; a command Bro. Hatch to the brethren of Mississippi. If you wish him to hold a meeting, you

(b) The understanding is based upon the same principles as the

scriptural church and ad-

vised to teach that the Apostle

Paul thought that he was in

constant danger of being away

and being finally lost and that

the only escape from a fate

lay in his constant effort to

faithfully discharge every duty

required at hands. Took a dif-

ferent view of what the Apostle

referred to, and toward the close

of my article I asked THE REC-

ORD this question: "Did the

Apostle mean to teach us that

although he was in the way

of salvation, adopted into the

family of God—a son of God and

joint-heir with Christ—his pres-

servation in that state depended

upon the kind of life he lived,

and that he stood in constant

danger of being lost or falling

from salvation?" Following my

article was "remained" by THE

RECORD, filling two columns,

consisting mostly of quotations

from theological writers, en-

deavoring to prove that God

appeals to the Christian's fear of

hell. Baptists? If he applies it

to all Baptists, and admits that

the church founded by Christ

was a Missionary Baptist church,

when he says there was none in

1841, he and Christ are not

agreed, for Christ said: "The

gates of hell shall not prevail

against us." Now, brethren, you who have

written and spoken against Dr.

Whitsitt's theory, were you at

the Convention at Wilmington,

and have you become convinced

that Dr. Whitsitt is right? If so,

We adjourned to meet with the

Lord's Day in August. We hope

to report again, and specially

invite THE RECORD man to meet

with us.

Will THE BAPTIST LAYMAN please

copy? Yours truly,

T. J. MILEY.

P. S.—Permit me to say that

I am well pleased with our mis-

sion work. All report good col-

lections. I am very busy, and

will be until October.

T. J. M.

An Honest Seeker.

Yours for the truth,

J. J. GIBSON.

Tula, Miss.

The Teachers' Normal.

DEAR BRETHREN:—Not as a

kicker, but as an honest seeker

after the truth, will you allow

me to ask a few questions? The

questions are as follows:

1. Does Dr. Whitsitt believe

in the branch church theory?

2. Does he believe in "pulpit

affiliation"?

3. Does he believe in alien im-

ersion?

Now, if Dr. Whitsitt does not

believe in the branch church

theory, pulpit affiliation, and

alien immersion, those who have

accused him thus are due him an

apology. But if he does, is he

in harmony with Baptist teach-

ing and doctrine?

Do not Baptists believe that

a church of Christ is a congrega-

tion of baptized believers, asso-

ciated by covenant in the faith

and fellowship of the gospel, obser-

ving the ordinances of Christ, governed by his laws,

and exercising the gifts, rights,

and privileges invested in them

by His Word? And that all

other organizations are of human

origin, and have no right to

claim to be churches of Christ?

Do they not believe that the

only true ministers of the gospel

are regenerated men, called of

God and set apart by a church of

Christ? And that we have, no

scriptural right to recognize

any others as ministers of the

gospel? Do they not believe

that it takes four things to make

a scriptural baptism, namely,

a proper subject, design, admini-

stration and mode? Would a

man void of either of these qual-

ifications be a proper adminis-

trator?

Now, if Dr. Whitsitt believes

in the branch church theory and

pulpit affiliation, and alien im-

ersion, he is not a true Christian

and is not fit to be a minister of

Christ. But he seems to have

such a high faith, and enter-

taining such a blessed hope, who

did not under such an influence

assure you it was a great relief

to me, and an occasion of joy,

after two months of weary sus-

pense and deep anxiety, to re-

turn to my work and to my peo-

ple, that during so short a pa-

trata have become so endeared

to me. That you may have some

scant idea of the progress we are

making.

T. J. MOORE.

Lauderdale Springs, Miss.

**W. M. U.
Department.**

MISS MARY P. HACKETT, Editor

JULY.

FOREIGN BOARD.—Teach all nations." Missionaries, 80; native assistants, 110; churches, 55; out stations, 141; membership, 4,324; baptisms, 660; schools, 35; scholars, 1,103; Sunday school scholars, 1,275; Receipts of Foreign Board, \$125,619. Contributions from native churches, \$6,758.

STUDY TOPICS. The duty of the Board in view of enlarging opportunities, remarkable changes among some heathen nations, China especially; slowness of the churches to give individual duty in view of these facts.

KISSED HER IN MY HEART.

She came from India to England.
My blue eyes less of form,
Her wee feet 47 years old,
Tip-toeing cross the floor.

There's a strong boy, but run, papa!

She lisped, "to hear my master,"

And in her short white gown she knelt,

Devotedly by my chair.

And with those little words, it seemed

Like that pure inner place,

Where "their angels" always sit behind.

The baby was born,

I married mad that mom before

I'd tuck'd from "fret and wear."

Earthly strife, when anguish came,

To hear my baby's prayer.

No one but you, the wee kiss said,

Climbing upon my knee.

To give, now dear mama's away,

A good night kiss to me,

There are your kisses four, five,

Please, now a letter write,

And tell mama that I kiss her

Down in my heart to night.

I carried her so tenderly

To her wee, soft, white bed.

Loved ministries the mother gave,

I tried to give instead,

And as the little kissie slept,

Tell that hallowed prayer,

Which mothers feel of faith and love,

At childhood's bed-time hour.

SELECTED.

FOREIGN MISSION FIELDS.

BY J. WILLINGHAM, D. D.,
C. O. SEC.

The board began missionary operations in China in 1845, and has had ever since good, earnest men and women planting the seed which, under God, have been germinating and bringing forth fruit. We began in Southern China, but have extended our operations to Middle and North China. There are now 11 missionaries engaged in the various fields of that country, and besides these we have 44 native assistants. The latter preach, teach, distribute Bibles and tracts, both by selling and giving, and also in other ways assist the missionaries in the work. We have there 19 churches, with a membership of 1,300.

In Africa we have had troubles multiplied on account of the sickly climate, as well as the dense darkness which affected all relations of life. Our main stations are all in the Yoruba country, on the western coast. The outlook recently is more hopeful, and we trust a brighter day is dawning upon that people. We have there 6 missionaries and 8 native assistants, with 6 organized churches having a membership of 247.

In Japan we have a comparatively new mission, being opened in 1889. The three brethren, with their wives, who work there are doing well. The one church has been organized. Reinforcements, for which they are earnestly pleading, are greatly needed.

We have thus far mentioned our three pagan fields, and now

we will speak of the three papal fields.

In 1870 we began work in Italy. To go to Rome and preach Christ there, was Paul's greatest desire. Rome of that day was hardly harder to reach than Rome of today. The work has been slow, but a good work and a great work is being done, and to date we have 21 churches with 430 members. These churches are in different parts of Italy, and are supplied mostly by native pastors. Brethren Taylor, of Rome, and Eager, of Florence, (now in this country), are our only brethren there from America. They guide by Christian counsel, the new pastors and churches.

Our work in Brazil was begun in 1882. It has developed until now we have a line of missions running down on the eastern coast of Brazil at Bahia, Pernambuco, and Rio de Janeiro, besides other inland stations. The brethren at Bahia have a printing establishment, from which they furnish tracts and papers for the different missions. They very much need a good man to take charge of his work.

The war interfered with our work at Rio, and especially at Niteroy, which is just across the bay from Rio de Janeiro. There are 11 missionaries of our board in Brazil, and we have 8 native helpers. The 14 churches have 1,277 members.

The work in Mexico has been wonderfully blessed. W. D. Powell, the apostle to Mexico, has not only kept that country before us, but before God, and gracious have been the results.

The work was opened in 1880,

and to-day we have 37 churches

there with a membership of 1,035. The reports for this con-

ventional year show that in Mex-

ico, 177 have been baptized.

The Madre Institute for girls

at Saltillo, is doing well. Rev.

A. B. Rudd is now in charge.

From all of our mission fields comes calls for more workers. The fields are white unto the harvest. We have numbers of men and women anxious to go, but the funds to send them are lacking. The work on the various fields has been blessed.

While 735 baptisms have been reported, we cannot judge from that what has been done. No one can say. We will never know here. We are working under the King's command. He does not see fit to reveal all his plans and purposes, but calls to each of us to be faithful unto death.

The last command of our Lord is not least important. The churches are awakening to find that it includes all the others. It ushers in the Master's kingdom and His coming. Kind words.

A Lesson In Giving.

There is a good story on giving in a recent number of *The Treasury*. It is told by a Methodist minister. He says that in one of his charges a good man regularly gave every Sabbath five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner.

Tears came into the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to him. My health is good, my children keep well, and I receive many blessings that I feel could not live if I did not make my little offering to Jesus each week." How many young men there are who know nothing of the privilege of regularly giving something to the Lord's work because they have never tried it?

TABLE TALK.

The magazine women need is Table Talk, the acknowledged American authority upon culinary and household topics. The July issue contains a description of "Some Pretty Luncheons," by Mrs. Burton Kingsland; gives "Seasonable Canning and Preserving," as well as other recipes and means by leading authorities. It also contains an article on "Summer Vegetables," by Miss Cornelia C. Bedford; one on "Chutneys and Foreign Sauces," by Mrs. Parker; "A Word Over the Tea Cups," by Rose Crosby, as well as a very full and interesting "New Bill of Fare." There are 11 missionaries of our board in Brazil, and we have 8 native helpers. The 14 churches have 1,277 members.

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plans and purposes, but calls to each of us to be faithful unto death." The last command of our Lord is not least important. The churches are awakening to find that it includes all the others. It ushers in the Master's kingdom and His coming. Kind words.

Will some of your readers give me a recipe for making a wash and iron a little

at every house and have to use some

to wash places and want to know

how to make a wash and iron.

My wash is in soap, and I am doing

the best I can, but I am doing

</

DIED.

Death is a saddening visitor to our homes, when he claims any one as his victim, but more especially when the lovely, sweet daughter and sister, just passing out of childhood, is the selection he makes. Dr. and Sister Kirk, at Shuqualak, with their family, have experienced this, in the death of Callie, just sixteen years of age, who quietly breathed her last on Wednesday night, 16th inst., after only a few hours' sickness. She had been suffering with heart disease for three or four years. Sometimes better, and sometimes worse; but for a few months she seemed to be beyond all that medical skill, affectionate nursing and tenderest care could effect. In all this, Callie was a bright, cheerful and affectionate member of the home. No complaint, no evidence of fear, and no disposition to cause trouble to any one else, was ever observed. She was a pure, sweet, unselfish Christian spirit, as yet able to be transplanted from a world of sin, to that one where only love sways everything. Her smile is the expression of supreme happiness and joy. She was the most perfect example of virtue and virtue.

Virginia E. Cox, now in the home of God, yet she appeared to be the one who zealously sought to cause smiles, joy and hope with every one else. Her spirit was the very light of unselfish devotion. To her, the crown has been given, the home has been assigned in the palace of the city of God. Her loved ones may be resigned to what has been their sorrow, but to sweet Callie the highest bliss immortal souls may enjoy.

M. M. S.

Ida H. Copeland, second wife of Elder A. P. Copeland, and daughter of Mr. Hampton Williams, born September 13, 1854, united with Pleasant Grove Baptist church at the age of 18, and lived a worthy member and devoted Christian till the Lord called her for His own at 7 a.m. on June 10, 1897, from family and friends at Lyon, Miss. The funeral services were appropriately held by her pastor, Elder D. H. S. Cox. She died in full hope of heaven, expressing no regret, only at leaving her husband and little baby girl, not yet three years old. She was a devoted wife as well as a consecrated Christian. Her stepchildren learned to love her more and more. Few among women have filled their places better, and had the confidence more universally of all. She leaves, as well as a broken-hearted husband, with his children, many relatives and friends to mourn her loss. She came as an angel to the home. When the angels bore her away, there was a vacancy never on earth to be filled. God himself alone knows why He saw fit to take her away so soon. She was married to Eld. A. P. Copeland, August 31, 1894. Words are vain. Her life is written upon the hearts of all who long knew her.

Seashore Camp Meeting

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